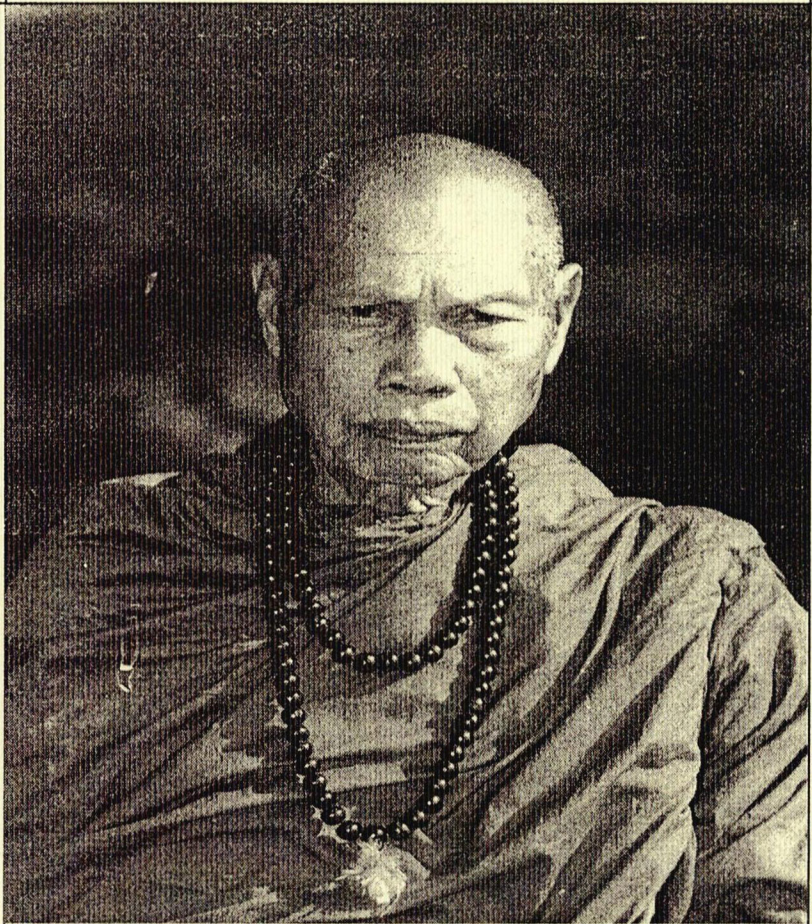




THE ĀCARIYA PŪJĀ CHANTING

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PREFACE

The Thai chanting manual from which this book derives contains four sets of verses:

<i>Ākāravattā Sūta</i>	Supreme Qualities of the Blessed One
<i>Buddha Guṇa Doi Bisadāra</i>	Extraordinary Qualities of the Buddha
<i>Uṇhisavijaya Gāthā</i>	The Unhisavijaya Verses
<i>Bojjhaṅgaparittam</i>	The 7 Enlightenment Factors Protection

So why was a book even printed? Simply, it was the desire of the followers of Most Venerable Luang Puu Sangwan Khemako to fulfill his intentions. That is, to have a book for those who wished to chant these sacred verses and to ensure that they will never disappear. Luang Puu has stated that by reciting these verses daily, one's skillful intentions will not be blocked and that one will not die from a violent or accidental death (for example, from being bitten by a stray dog or being trampled by an angry buffalo). In addition, the power of these verses cannot be destroyed.

These verses are like food or medicine for the heart. They nourish the heart and aid the clear understanding of it. The Buddha outlined four necessary requirements for a monk's spiritual life: clothing, food, shelter, and medicine. Thus, these verses act like ingredients or tonics that support one's development along the spiritual path.

The following pages contain a brief biography of the life of Luang Puu, selected utterances, a *Pāli*/Thai pronunciation guide, the four sets of verses, offering verses and reflection chants. May we bow our heads in homage to the Buddha, who is the Supreme Teacher, to the Dhamma, to the Sangha and to Most Venerable Luang Puu Sangwan Khemako.

Also, we wish to express our deep gratitude to Ven. Rev. W. Piyaratana of Sri Lanka for his review and comments of the *Pāli* translations of the *Ākāravattā Sūta* and *Buddha Guṇa Doi Bisadāra*.

*To all those who have contributed to the propagation of Dhamma
in English here at Wat Sanghathan, may that generosity
contribute to your insight of the Teachings.*

*The Organizing
Committee*

November 2009

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DAILY SCHEDULE

03:30 a.m.	Wake-up bell.
04:00	Morning chanting and a 1-hour sitting meditation.
{ 06:00	Monks go on alms round (<i>piṇḍapāta</i>). }
07:00	Start morning drink period.
07:00	Group walking meditation in the 'Laan Thamm'.
09:15 or 10:00*	Pick-up meal in the canteen area. Bowls and spoons are in the Laan Thamm near the mats.
12:30 p.m.**	Afternoon chanting and meditation in the Laan Thamm for about 1 hour.
15:00	Communal work period for 1 hour.
16:30	Group walking meditation in the Laan Thamm.
17:00	Start afternoon drink period.
19:00***	Evening Chanting & Special Pūjā Chanting and a 1-hour sitting meditation.
21:00	Rest.

* get food at 10:00 on Saturdays, Sundays and Buddha Days.

** starts at 13:00 on Saturdays, Sundays and Buddha Days.

*** starts at 19:30 on Saturdays and Buddha Days. There is an all-night meditation on these days.

SPECIAL PŪJĀ CHANTING SCHEDULE

Every evening we conduct both the Standard Evening Chanting and the Special Pūjā Chanting (as below). We first start with the Standard Evening Chanting, except on Saturdays and Buddha (Wan Phra) Days.

Sundays 7:00 P.M.	Ācariya Pūjā Chanting (Ākāravattā Sutta) (Depends on lead monk; usually pp. 1-53 and pp. 56-68)	} Ācariya Pūjā Book
Mondays 7:00 P.M.	Ācariya Pūjā Chanting (Ākāravattā Sutta) (Depends on lead monk; usually pp. 1-53 and pp. 56-68)	} Ācariya Pūjā Book
Tuesdays 7:00 P.M.	Paritta Chanting (pp. 35-66 and 84-87)	} Special Pūjā Book
Wednesdays 7:00 P.M.	Paritta Chanting (pp. 35-66 and 84-87)	} Special Pūjā Book
Thursdays 7:00 P.M.	Maṅgala Sutta & Other (pp. 72-76 and Other; SPB pp. 84-87)	} Pāli/Thai } Chanting Book } for Laypeople;
Fridays 7:00 P.M.	Maṅgala Sutta & Other (pp. 72-76 and Other; SPB pp. 84-87)	} (SPB = Special } Pūjā Book)
Saturdays 7:30 P.M.	Bodhipāda & Pāramī Chanting (pp. 73-80 and 84-87)	} Special Pūjā Book
Wan Phra 7:30 P.M.	Dhammacakkappavattana Sutta (pp. 11-28 and 84-87)	} Special Pūjā Book

The Biography of Most Ven. Luang Puu Sangwan Khemako

Luang Puu Sangwan Khemako, birth name Sangwan Janrueang, was born on a Monday in March 1916 (the Year of the Big Snake) in Nong Pak Nak village, Supanburi Province. His father's name was Mr. Huang and his mother's Mrs. Wat. He was the third son of five children, as follows:

1. Mr. Wut Janrueang
2. Mr. Wet Janruenag
3. **Luang Puu Sangwan Khemako**
4. Phra (Monk) Somboon Jitawaro
5. Mae Chi (Nun) Saibua Apidet

All the members in his family were rice farmers. He ordained as a monk for the first time at the age of 20. However, after 3 months, he was only able to recite two chanting verses because of his inability to read. So he disrobed and returned to farming.

In 1941, at the age of 25, he married Miss Bang. Not long afterwards he became ill and could not work in the rice fields. So his wife assumed the task of working in the rice fields while Luang Puu took over the task of preparing the food.

Luang Puu had endured much suffering due to a numbness disease that lasted two years. During that time he started to meditate with instruction from Mae Chi (Nun) Jintana, a follower of Luang Phor Sot at Wat Pak Nam, Phasicharoen, Bangkok. He meditated by following the changing conditions of his body and mind until he was able to free himself from the sickness that continually plagued him.

Later on there was a time when Mrs. Bang had become ill. Luang Puu helped take care of her much in the same manner as any ordinary husband would care for a sick and weak spouse. Mrs. Bang couldn't look after herself and she wasn't bathed for some time. So when he did bathe her, as he poured water over her head, the water began to evaporate and a foul-smelling vapor emitted forth. He began to have the highest compassion in that the bodies of all people are not pleasant, are nests of disease, and are the causes of suffering.

On another occasion, while Luang Puu walked past a large mirror that reflected a woman's body, he saw her skeleton instead of her body. He realized that the body was always to be the best meditation teacher and as he practiced the knowledge arose in him of the conditions and causes of his mind and body, i.e. "self". This allowed him to see the danger in all mental formations, particularly with his attachment to wife and family, and what manifested was a letting go of being bound to them. So Luang Puu told his wife of his unshakeable intention to follow the Dhamma-Vinaya of Lord Buddha for the complete cessation of suffering.

On the 25th of April 1951, at 2:45 in the afternoon, he ordained for the second time at Wat Nang Buat, Supanburi Province. Most Venerable Pra Kru Khaek was his preceptor. He received the Pāli name 'Khemako' [abode of tranquility]. In ordaining this time, Luang Puu intended to meditate and develop his mind by using strict training practices. He lived in the cemetery section of a forest temple named Wat Ban Tueng for 6 rainy seasons and was the disciple of Luang Phor Maha Thong Sobhano.

At Wat Ban Tueng he observed the following selected *tudong* (wandering) practices:

1. Live in a cemetery daily.
2. Go on alms round every day without fail.
3. Eat only one meal per day.
4. Not to accept food after eating.
5. Possess and use only a basic set of three robes daily.

Eventually he had to leave Wat Ban Tueng because of ‘appropriate improvements’ that had been made to the cemetery (it had been cleared out). So Luang Puu traveled to Wat Tung Samakkidhamm, located in the village of his birth, in order to please his parents and the laity who had invited him to stay there. Although Luang Puu had left the cemetery, he didn’t forsake his practice – not even a little bit. When we speak of this, we should reflect upon his words “meditators cannot discard their practice until they have taken their last breath”. He himself was an example of this. When he came to stay at Wat Tung he hoped to have the opportunity for solitary practice in order to progress smoothly in his meditation.

One day Luang Puu and others were meditating in an old temple building. Now because he was from this village, it was natural that some villagers wanted to test and to annoy him though for what reasons he didn’t know. One such male villager saw Luang Puu sitting in meditation and then took hold of his body and turned him as if he was sitting in a barber’s chair. Luang Puu recounted that he never felt anger toward that person, both at that moment and subsequently. He had stated, “A mind without anger naturally leads to happiness. Anger is akin to a spear that pierces a creature. So when an anger-less mind arises in one, where is it? It rests in bliss”. We assert that Luang Puu was a person who resided in the Dhamma and who possessed such a genuine happiness.

When Luang Puu first began to propagate the Dhamma, he faced many obstacles because most villagers didn’t understand his teachings. Some even committed unwholesome acts against him and obstructed all forms of propagation. He used to remark that one should work on behalf of Buddhist teachings; on behalf of the Buddha, the Dhamma, and the Sangha. Luang Puu never abandoned his Dhamma work and although he literally “turned the Wheel of Dhamma” by propagating alone, he never became frustrated.

In the end, Luang Puu had the ability to overcome the obstacles that he faced and he was able to spread the Dhamma to people far and wide who then became familiar with his teachings. He had stated “with compassion, I can wish that others attain to *Nibbāna* (liberation), and not walk the pathway to hell.” In addition, he had taught people to become accustomed with giving forgiveness: “whatever is spoken or done and continues to be is that person’s affair and not mine”. This is the way of a contented heart. Forgiveness is better than no forgiveness. With it there is no vindictiveness or enmity and it allows for strong wellness in body and mind.

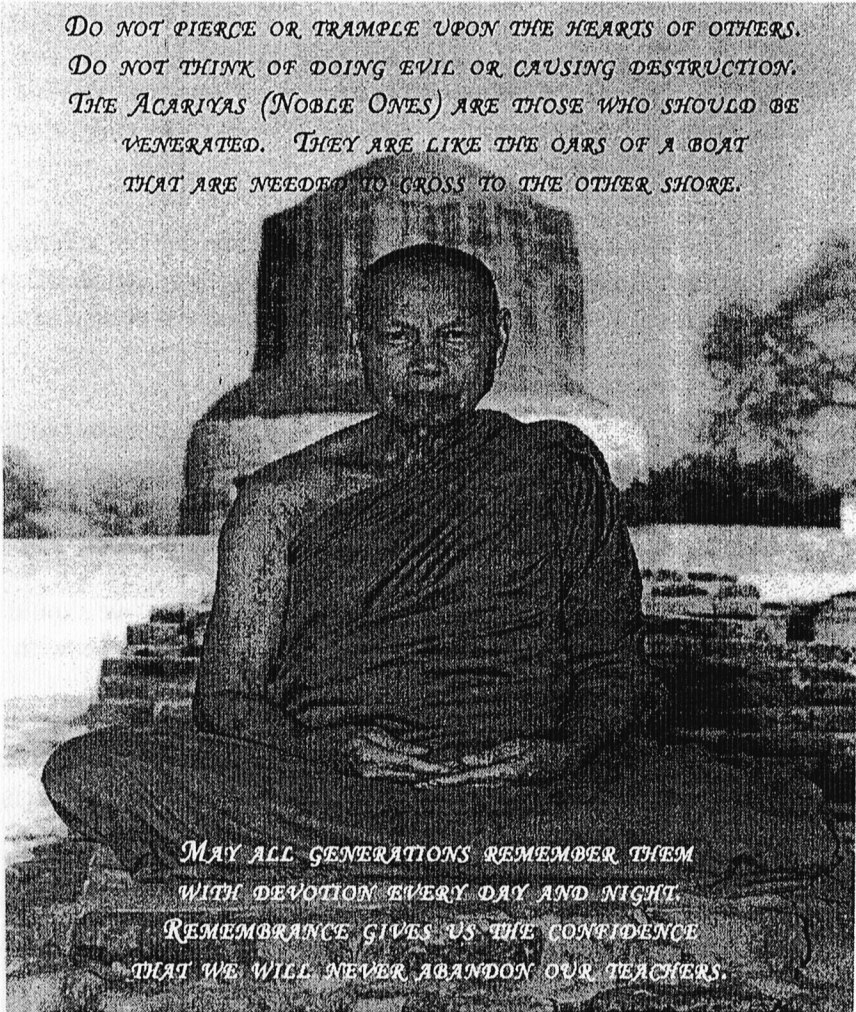
Luang Puu had always used his bodily energy and mind power to follow and practice the teachings of the Master, even though the Buddha had reached *Parinibbāna* (state of liberation upon death) a long time ago. He strictly adhered to the *Vinaya* (monks’ discipline) training on a daily basis. He followed the daily regimen of a contemplative with the highest circumspection. He was and is most worthy of the praise and homage that has been bestowed upon him. He is a model for all generations.

Throughout the years his students had followed his guidance and acted with utmost respectfulness that bestowed many blessings upon them. He deservedly had the following that he did and we should all intimately reflect upon the following: Luang Puu was a forest master who deserved the highest praise and he was an exception to the mundane world. His superior knowledge and meticulous practice resonated through all his Dhamma expositions and they illustrated his complete mastery of the Dhamma. It would be difficult to find anyone today who could practice his daily tudong observances. He encountered the Dhamma and penetrated its truths while living in the forest cemetery for 6 years. He had seen that patience and restraint are the components of self-mastery and it is difficult to describe the complete restraint that he had over himself. The quality of his purity is worthy of the highest respect and adoration.

As the Blessed One has uttered:

“Pūjā ca pūja nīyānaṃ etammaṃ gala muttamam”

**“Paying Homage to Those Worthy of Homage
is of the Highest Merit.”**



Note: Luang Puu Sangwan Khemako passed away at 3:24 AM on Vesākha Pūjā Day, 2 June 2004 at Wat Sanghathan, Nonthaburi, Thailand.

The Selected Utterances of Most Ven. Luang Puu Sangwan Khemako

- The Buddha, the Dhamma, and the Sangha point the way to know suffering, to understanding suffering, and to transcend suffering through practice.
- The teachings of the Blessed One are very precious. The one who honors the Dhamma will penetrate into the truths of the body and the mind. This we call a practitioner who follows in the footsteps of the Exalted One.
- The Dhamma is always “at stake”. If I live as if my life was “at stake”, then I may triumph over myself. Now the person who doesn’t seek to conquer others, but only himself – without fail – is truly a student of the Buddha.
- The Dhamma is the mechanism for helping us to escape from suffering. What greater unsatisfactoriness is there than old age, sickness, and death? It is to not know that the Dhamma is the means that prevents people from falling into worlds of evil.
- We can only live one day at a time. Therefore, we should act with virtue, with mindfulness, and in accordance with the teachings of the Blessed One.
- Persist in seeing what is good, in seeing what is evil. Persistence allows for the releasing of unskillful actions and for the arising of bliss to occur.
- To be successful, a meditator must practice. He must be mindful when lying, standing, and walking. Should he let his guard down,

then afterwards, he should properly reflect upon his lapse and determine to reestablish his mindfulness.

- When we become intimate with the teachings of the Blessed One, we will not get angry or do evil deeds. We will simply practice. However, if we don't train ourselves, then we can't know ourselves. When we were children, we didn't know who we were. We needed to rely on teachers and it was through their teachings that understanding became possible.
- We must practice to know ourselves. It is not necessary to become acquainted with others' stories. Others must know their own stories. And our stories are ours, not theirs. By acting in this manner, freedom from suffering is possible.
- Don't hold onto or grasp at the pleasant words of another; we can end our defilements by acting in this way. As for unpleasant words spoken: at that very moment, just forgive whatever is said. This is the way of skillful conduct.
- If one speaks nonsense to me, let not anger arise. Should he shoot an arrow and kill me, allow the pain to transform into something sweet; into something edible. With forgiveness, I can let go. By letting go, wellness arises. With wellness, I am triumphant.
- When another is angry, remain still. By remaining calm, he will become still. With mutual respect, righteousness will prevail. Freedom from suffering then becomes possible.
- When we allow anger to manifest, we lose the tranquility in our hearts and our progress is hindered. By allowing the mind to rest in its natural Buddha state, then anger may be quelled.

- When there isn't enough Dhamma present, we will only have attachment and aversion. If we subdue our attachments and aversions, then discriminative knowledge will arise; sharp intelligence will manifest. However, if we cannot quell them, then we will be obstructed from the front and the back and wisdom will never materialize.
- There is no *māra* (destroyer of goodness) greater than delusion. When delusion is present, we don't fear our other māras. We must put a halt to this way of thinking. Having fear of the māras means that delusion cannot hold sway.
- Morality and respect work in tandem. They are like doors which allow water to flow freely. How the water flows depends on who the doorkeepers are. If the doorkeeper has virtue, then all the defilements can be washed away. Without virtue, the doorkeeper is tainted and the water can only flow into the abyss.
- If we practice right speech, then we will progress in the Dhamma. Conducting oneself properly at this very moment means that wellness exists in body and mind.
- Is there any precept (Buddhist training rule) that isn't necessary? No, there isn't. They are all necessary. Virtuousness is like a resplendent jewel that shines brilliantly inside the heart. It allows meditators to see and to know themselves. This is the supreme happiness.
- Know that doing evil is the pathway to hell. Know that doing good is the pathway to heaven, to Nibbana (liberation). A joyful heart dwells in the teachings of the Blessed One.
- The Buddha has taught that when attachments arise in our meditation practice, treat them like our friends birth, old age,

sickness, and death. They will help you see suffering and be released from it.

- Suffering and happiness can be compared to the head and tail of a snake. If we go to grab its head, it will bite us. If we go to grab its tail, it will bite us. We must make an effort to clearly know that suffering and happiness will always bite us, no matter the position we are in.
- *Bhikkhus* (monks), refrain from negligence! Just try to prepare yourselves in body and in mind. The Buddha has taught that you don't have to doubt what's in your hearts. Your doubting is not real. Just worry about practicing with much virtuousness.
- If we have the mindset that happiness exists all the time – all day and all night – then we will likely think that no fever or sickness equates to happiness. Actually, this is suffering. Heedlessness drags us down all the time. Sickness drags us down all the time. Death drags us down all the time. Please refrain from being negligent!
- When we really understand the true nature of things, then when there's sickness, we know it. When there's death, we know it. How must we act? We must always look inside and find refuge in our hearts until we can come to know the truth.
- To speak truthfully. To act more truthfully. This is how I should train myself.
- With the Triple Gem established in our hearts, together we can practice until we become Stream-enterers [first level of enlightenment]; until we become Arahants [fully enlightened]. In this way will all be liberated.

- Forsake evilness and let go of the hold on aging, sickness, and death. By reflecting on the fact that death is certain, letting go of evilness becomes possible. By putting an end to unwholesome actions, happiness will manifest.
- My [Luang Puu] parents and grandparents have all passed away. I'm the only one left and I will also surely die. I have always known this. Now, make haste in purifying your deeds and your hearts. We often think that the person who leads us astray can't really help us. The forest masters have taught otherwise: learn from all. The forest masters do not teach conventional wisdom.
- Whether a meditator is standing, walking, sitting, lying down, drinking, eating, speaking, or thinking, he should persevere in restraining the sense doors [seeing, smelling, hearing, tasting, touching, and thinking]. By keeping the precepts, he will possess much self-control.
- What does morality mean? It means restraining our thoughts, words, and deeds. These are wholesome actions. What is *samādhi*? It is the preserving of a stable heart. With a stable heart, we will come to understand the roots of our volitional actions. This is akin to acting wisely. How can we become a Noble One? By subduing the senses through self-restraint.
- I [Luang Puu] have a lot of experience with practicing in a cemetery. When the mind is unstable, bhikkhus, you must set your mind on calming the heart. In this way will you know what is truthful. You must remind yourself thus, 'with an unstable mind I cannot know what is truthful.' I implore you to follow this guideline. When training your mind, you don't have to contemplate much. Just reflect that when the mind is not calm, you will not know what is truthful. Grasp onto this idea every

single day. Hold onto to this practice every time you meditate. Always train in cautioning yourself.

Upon ordination, meditators must radiate mettā (loving-kindness) onto others. They must refrain from oppressing others, whether physically or verbally. Oppression is not good. If we don't like another person, or if we think that person is bad for whatever reason, then it's likely that we'll try to suppress them. Don't use such gross behavior because it's the pathway to hell. If we don't use such behavior, then we're on the pathway to heaven and Nibbāna (liberation).

An ordainee must observe the Four *Brahmavihāra* [loving-kindness, compassion, sympathetic joy and equanimity] and train the mind in that direction. See others as a brother or sister who came from the same belly as you. Refrain from suppressing others, whether physically or verbally. This is what being moral means. However, if you are prone to abusing others, hitting others, or quarrelling with others, well, surely this is hell!

PĀLI/THAI PRONUNCIATION

Below is a simplified list of Pāli language sounds and their Thai equivalents. When chanting in Thailand, go with the Thai sounds. For example, the word 'Buddha' is pronounced P-U-T-T-H-A in Thai. Please don't get caught-up in these differences; just let the chanting flow.

PĀLI PRONUNCIATION

a/i/u short vowel sounds

ā/ī/ū long vowel sounds

b b as in **boy**

bh bh as in **Bharata**

c ch as in **cha cha**

d/d d as in **dank**

dh/dh dh as in **Buddha**

g g as in **go**

gh gh as in **ghost**

j j as in **juice**

jh jh as in **jhana**

k k as in **kilt**

m ng as in **sing**

n ng as in **sing** (never at word's end)

ñ gn as in **signor**

p p as in **tip**

t t as in **tank**

ṭ t as in **tank**

v v as in **very**

THAI PRONUNCIATION

same

same

p as in part

ph as in pharata

j as in joke

t as in tank

th as in thank

k as in kilt

kh as in khosher

ch as in cha cha

ch as in cha cha

g as in go

same

same

y as in yard

bp as in bpen

dt as in dtoe

d as in dank

w as in wise

The vowels 'e' and 'o' are always long, except when followed by a double consonant, e.g. ettako, ottappam.

The consonants 'h', 'l', 'l', 'm', 'n', 'ṇ', 'r', 's', 'y' and 'ch', 'kh', 'ph', 'th', 'ṭh', are pronounced as expected - in Pāli and Thai.

THE ĀCARIYA PŪJĀ CHANTING

(HOMAGE TO THE SUPREME TEACHER)

.....

PAYING RESPECT TO THE TRIPLE GEM

(Bow After Each Stanza)

(Arahāṃ Sammā-sambuddho Bhagavā,)

Buddhaṃ Bhagavāntaṃ Abhivādemi.

To the Perfectly Self-Enlightened and Blessed One, who has extinguished all dukkha,
I bow to the Buddha.

(Svākkhāto) Bhagavatā Dhammo,

Dhammaṃ Namassāmi.

To the Teachings so completely explained by the Blessed One,
I bow to the Dhamma.

(Supaṭipanno) Bhagavato Sāvaka-saṅgho,

Saṅghaṃ Namāmi.

To the Blessed One's disciples who have practiced well,
I bow to the Sangha.

(Mātā) Pitu Guṇaṃ Ahaṃ Vandāmi.

I bow to my Mother and Father, who are most worthy of veneration.

(Garu) Upajjhāyā Cariya Guṇaṃ Ahaṃ Vandāmi.

I bow to my venerable preceptor and teacher, who are most worthy of veneration.

HOMAGE TO THE BUDDHA

(Say Three Times, No Need To Bow)

Namo Tassa Bhagavato Arahanto Sammā-sambuddhasa

Homage to the Blessed One, Free From Defilements, Perfectly Self-Enlightened.

PRA ĀKĀRAVATTĀ SŪTTA

(HANDA MAYAM ĀKĀRAVATTĀ SUTTA
GĀTHĀYO BHAṆĀMA SE)

ITIPĪ SO BHAGAVĀ ARAHAM

ITIPĪ SO BHAGAVĀ SAMMĀ-SAMBUDDHO

ITIPĪ SO BHAGAVĀ VIJJĀ-CARAṆA-SAMPANNO

ITIPĪ SO BHAGAVĀ SUGATO

ITIPĪ SO BHAGAVĀ LOKAVIDŪ

ITIPĪ SO BHAGAVĀ ANUTTARO PURISA-DAMMA-SĀRATHI

ITIPĪ SO BHAGAVĀ SATTHĀ-DEVA-MANUSSĀNAM

ITIPĪ SO BHAGAVĀ BUDDHO

ITIPĪ SO BHAGAVĀ BHAGAVĀTĪ

(Buddha Guṇa Vaggo - Paṭhamo)

ITIPĪ SO BHAGAVĀ ABHINIHĀRA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ UḶĀRAJJHĀSAYA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ PAṆIDHĀNA PĀRAMI-SAMPANNO

THE SUPREME QUALITIES OF THE BUDDHA

(Now let us chant the discourse on the
Supreme Qualities of the Blessed One)

Thus indeed is the Blessed One, free from defilements,

Thus indeed is the Blessed One, perfectly self-enlightened,

Thus indeed is the Blessed One, perfect in knowledge and conduct,

Thus indeed is the Blessed One, who is well-gone,

Thus indeed is the Blessed One, clear knower of the worlds,

Thus indeed is the Blessed One, highest master of those trainable,

Thus indeed is the Blessed One, teacher of gods and men,

Thus indeed is the Blessed One, the Awakened One,

Thus indeed is the Blessed One, the completely Blessed One.

(1st Section Completed)

Thus indeed is the Blessed One, complete in the perfection of:
Aspiration,

Great Intention,

Inspiration,

ITIPĪ SO BHAGAVĀ MAHĀKARUṆĀ PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ ÑĀṆA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ PAYOGA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ YUTI PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ JUTTI PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ GABBHA-OKKANTI
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ GABBHA-ṬHITI PĀRAMI-SAMPANNO

(Abhinhāra Vaggo - Dutīyo)

ITIPĪ SO BHAGAVĀ GABBHA-VUṬṬHĀNA
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ GABBHA-MALA-VIRAHITA
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ UTTAMAJĀTI PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ GATI PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ ABHIRŪPA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ SUVANNA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ MAHĀSIRI PĀRAMI-SAMPANNO

Thus indeed is the Blessed One, complete in the perfection of:
Great Compassion,

Insight Knowledge,

Practise,

Right Fulfillment,

Brilliance,

Entry into the Womb,

Existence in the Womb,

(2nd Section Completed)

Birth from the Womb,

Birth without Flaws,

Noble Birth,

Destiny Actualized,

Superior Form,

Beautiful Complexion,

Great Prosperousness,

ITIPĪ SO BHAGAVĀ ĀROHA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ PARINĀMA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ SUNITṬṬHA PĀRAMI-SAMPANNO

(Gabbā Vuṭṭhāna Vaggo - Tatiyo)

ITIPĪ SO BHAGAVĀ ABHISAMBODHI PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ SĪLA-KHANDHA PĀRAMI-SAMPANNO

**ITIPĪ SO BHAGAVĀ SAMĀDHI-KHANDHA
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ PAÑÑĀ-KHANDHA
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ DAVATTIṢṢA-MAHĀ-PURISA-
LAKKHAṆA PĀRAMI-SAMPANNO**

(Abhisambodhi Vaggo - Catuttho)

ITIPĪ SO BHAGAVĀ MAHĀPAÑÑĀ PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ PUTHUPAÑÑĀ PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ HĀSAPAÑÑĀ PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ JAVANAPAÑÑĀ PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ TIKKHAPAÑÑĀ PĀRAMI-SAMPANNO

Thus indeed is the Blessed One, complete in the perfection of:
His Growing Up Years,

His Maturing Years,

Successful Completion.

(3rd Section Completed)

Self-Enlightenment,

the components of Moral Conduct,

the components of Concentration,

the components of Discriminative Wisdom,

the Thirty-Two Markings of Great Beings.

(4th Section Completed)

Great Wisdom,

Abundant Wisdom,

Joyful Wisdom,

Swift and Nimble Wisdom,

Sharp Wisdom,

ITIPĪ SO BHAGAVĀ NĪBBEDHIKA-PAÑÑĀ
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ PAÑCACAKKHU PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ ATṬHĀ-RASA-BUDDHA-KARA
PĀRAMI-SAMPANNO

(Mahā Paññā Vaggo - Pañcamo)

ITIPĪ SO BHAGAVĀ DĀNA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ SĪLA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ NEKKHAMMA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ PAÑÑĀ PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ VIRIYA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ KHANTI PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ SACCA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ ADHIṬṬHĀNA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ METTĀ PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ UPEKKHĀ PĀRAMI-SAMPANNO

(Pārami Vaggo - Chaṭṭho)

ITIPĪ SO BHAGAVĀ DASA PĀRAMI-SAMPANNO

Thus indeed is the Blessed One, complete in the perfection of:
Penetrative Wisdom,

the Five Eyes of Special Visions,

the Eighteen Duties of Buddhahood.

(5th Section Completed)

Generosity,

Moral Conduct,

Renunciation,

Wisdom,

Effort,

Patience,

Truthfulness,

Determination,

Loving-Kindness,

Equanimity.

(6th Section Completed)

the Ten Basic Perfections,

ITIPĪ SO BHAGAVĀ DASA-UPAPĀRAMI-SAMPANNO

**ITIPĪ SO BHAGAVĀ DASA-PARAMATTHA
PĀRAMI-SAMPANNO**

ITIPĪ SO BHAGAVĀ SAMATIMSA PĀRAMI-SAMPANNO

**ITIPĪ SO BHAGAVĀ TAṂ-TAṂ-JHĀNA-JHĀNAMGA
PĀRAMI-SAMPANNO**

ITIPĪ SO BHAGAVĀ ABHIÑÑĀ PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ SATI PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ SAMĀDHI PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ VIMUTTI PĀRAMI-SAMPANNO

**ITIPĪ SO BHAGAVĀ VIMUTTI-ÑĀNA-DASSANA
PĀRAMI-SAMPANNO**

(Dasa Pārami Vaggo - Sattamo)

ITIPĪ SO BHAGAVĀ VIJJĀ-CARAṆA PĀRAMI-SAMPANNO

**ITIPĪ SO BHAGAVĀ VIPASSANĀ-ÑĀNA-VIJJĀ
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ MANOMAYIDDHI-VIJJĀ
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ IDDHIVIDHI-VIJJĀ
PĀRAMI-SAMPANNO**

Thus indeed is the Blessed One, complete in the perfection of:
the Ten Superior Perfections,

the Ten Supreme Perfections,

All Thirty Perfections,

the Jhāna States and the Jhāna Factors (a one-pointed mind in absorption-concentration states),

the Jhāna Intuitive Powers (super knowledges),

Awareness,

Samādhi (concentration/tranquility),

Release and Liberation,

the knowledge and vision of Release and Liberation,

(7th Section Completed)

Knowledge and Conduct,

the knowledge of Vipassanā (insight into the true nature of all things),

the knowledge of Creation via Psychic Powers,

the knowledge of Psychic Power,

**ITIPĪ SO BHAGAVĀ DIBBASOTA-VIJJĀ
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ PARA-CITTA-PARIYA-ÑĀṆA-VIJJĀ
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ PUBBE-NIVĀSĀ-NUSSATI-VIJJĀ
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ DIBBACAKKHU-VIJJĀ
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ ĀSAVAKKHAYA-ÑĀṆA-VIJJĀ
PĀRAMI-SAMPANNO**

ITIPĪ SO BHAGAVĀ CARAṆA-VIJJĀ PĀRAMI-SAMPANNO

**ITIPĪ SO BHAGAVĀ CARAṆA-DHAMMA-VIJJĀ
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ ANUPUBBA-VIHĀRA
PĀRAMI-SAMPANNO**

(Vijjā Vaggo - Aṭṭhamo)

ITIPĪ SO BHAGAVĀ PARIÑÑĀṆA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ PAHĀNA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ SACCHIKIRIYĀ PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ BHĀVANĀ PĀRAMI-SAMPANNO

Thus indeed is the Blessed One, complete in the perfection of:
the knowledge of the Divine Ear (hearing sounds beyond the normal
sound spectrum for humans),

the knowledge of Penetrating the Mind of Others,

the knowledge of Recalling Previous Existences,

the knowledge of the Divine Eye (seeing phenomena that lie beyond
normal human eyesight),

the knowledge of Extinction of all Cankers,

the knowledge of Conduct and Knowledge,

the knowledge of Proper Behavior according to Dhamma,

the Nine Successive Abodes,

(8th Section Completed)

Ascertaining the Degrees of Knowledge,

Overcoming the Defilements,

Self-Realizing Truth,

Mind Development,

**ITIPĪ SO BHAGAVĀ PARĪÑÑĀ-PAHĀNA-SACCHI-KIRIYĀ-
BHĀVANĀ PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ CATU-DHAMMA-SACCA
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ PAṬISAMBHIDĀ-ÑĀṆA
PĀRAMI-SAMPANNO**

(Pariññā Vaggo - Navamo)

**ITIPĪ SO BHAGAVĀ BODHI-PAKKHIYA-DHAMMA
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ SATIPATṬHĀNA-PAÑÑĀ
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ SAMMAPPADHĀNA-PAÑÑĀ
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ IDDHIPĀDA-PAÑÑĀ
PĀRAMI-SAMPANNO**

ITIPĪ SO BHAGAVĀ INDRĪYA-PAÑÑĀ PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ BALAPAÑÑĀ PĀRAMI-SAMPANNO

**ITIPĪ SO BHAGAVĀ BOJJHAṄGA-PAÑÑĀ
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ AṬṬHAṄGIKA-MAGGA-DHAMMA
PĀRAMI-SAMPANNO**

Thus indeed is the Blessed One, complete in the perfection of:
Ascertaining Knowledge Succession, Limiting the Defilements, and Self-
Realizing Truth through Mind Development,

the Four Noble Truths,

Insight into the Four Discriminating Knowledges.

(9th Section Completed)

the Qualities Constituting Enlightenment,

wisdom with the Four Foundations of Mindfulness,

wisdom with the Four Right Efforts,

wisdom with the Four Bases of Accomplishment,

wisdom with the Five Faculty Energies,

wisdom with the Five Faculty Powers,

wisdom with the Seven Factors of Enlightenment,

the Noble Eightfold Path,

**ITIPĪ SO BHAGAVĀ MAHĀPURISA-KIRIYĀ
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ ANĀVARAṆA-VIMOKKHA
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ ARAHATTA-PHALA-VIMUTTI
PĀRAMI-SAMPANNO**

(Bodhi Pakkhiya Dhamma Vaggo - Dasamo)

**ITIPĪ SO BHAGAVĀ DASA-BALA-ÑĀṆA
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ THĀN-ĀTHĀNA-ÑĀṆA
PĀRAMI-SAMPANNO**

ITIPĪ SO BHAGAVĀ VIPĀKAÑĀṆA PĀRAMI-SAMPANNO

**ITIPĪ SO BHAGAVĀ SABBATTHA-GĀMINĪ-PATIPADĀ-
ÑĀṆA PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ NĀNĀDHĀTU-ÑĀṆA
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ SATTĀNAM-NĀNĀ-DHIMUTTIKA-
ÑĀṆA PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ INDRIYA-PARO-PARIYATTI
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ NIRODHA-VUṬṬHĀNA-ÑĀṆA
PĀRAMI-SAMPANNO**

Thus indeed is the Blessed One, complete in the perfection of:
the actions of Great Men,

Unobstructed Liberation,

the fruition of Arahantship.

(10th Section Completed)

the knowledge of the Ten Powers,

the knowledge of Truth and Falsehood,

the knowledge of the Results of Intentional Actions,

the knowledge of Omnipresence and Omnipotence through practice,

the knowledge of Distinguishing All the Basic Elements,

the knowledge of Liberation from All Existences,

the Mental Power Faculties,

the knowledge of the existence of the Five Hindrances,

ITIPĪ SO BHAGAVĀ JHĀNĀ-DISAM-KILESĀDI-ÑĀṆA
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ PUBBE-NIVĀ-SĀNUSSATI-ÑĀṆA
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ CUTŪPAPĀTA-ÑĀṆA
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ ĀSAVAKKHAYA-ÑĀṆA
PĀRAMI-SAMPANNO

(Dasa Bala Ñāṇa Vaggo - Ekādasamo)

ITIPĪ SO BHAGAVĀ KOṬI-SAHASSĀNAM-PAKOṬI-
SAHASSĀNAM HATTHĪNAM BALADHARA
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ PURISA-KOṬI-DASA-SAHASSĀNAM
BALĀDHARA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ PAÑCACAKKHU-ÑĀṆA
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ YAMAKA ÑĀṆA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ SĪLAGUṆA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ GUṆAPĀRAMI-SAMĀPATTI
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ PAÑÑĀGUṆA PĀRAMI-SAMPANNO

(Kāya Bala Vaggo - Davādasamo)

Thus indeed is the Blessed One, complete in the perfection of:
the knowledge of Calming Defilements via Jhāna (absorption concentration),

the knowledge of Recalling Past Existences,

the knowledge of the Rising and Falling of All Phenomena,

the knowledge of the Cessation Point of the Mental Outflow of the Heart.

(11th Section Completed)

Possessing the power of a thousand times ten million or a thousand times one hundred billion elephants (symbol for a Buddha or Arahant),

Possessing the strength of ten thousand times ten million men,

the knowledge of the Five Eyes of Special Visions,

the knowledge of Duality (Twin Miracles),

the quality of Virtue,

the quality of Samādhi,

the quality of Wisdom.

(12th Section Completed)

ITIFI SO BHAGAVĀ THĀMABALA PĀRAMI-SAMPANNO

**ITIFI SO BHAGAVĀ THĀMABALA-ÑĀNA
PĀRAMI-SAMPANNO**

ITIFI SO BHAGAVĀ BALĀ PĀRAMI-SAMPANNO

ITIFI SO BHAGAVĀ BALĀÑĀNA PĀRAMI-SAMPANNO

ITIFI SO BHAGAVĀ PURISA PĀRAMI-SAMPANNO

ITIFI SO BHAGAVĀ PURISAÑĀNA PĀRAMI-SAMPANNO

ITIFI SO BHAGAVĀ ATULAYA PĀRAMI-SAMPANNO

ITIFI SO BHAGAVĀ ÑĀNA PĀRAMI-SAMPANNO

ITIFI SO BHAGAVĀ USSĀHA PĀRAMI-SAMPANNO

ITIFI SO BHAGAVĀ GAVESIÑĀNA PĀRAMI-SAMPANNO

(Thāma Bala Vaggo - Terasamo)

ITIFI SO BHAGAVĀ CARIYĀ PĀRAMI-SAMPANNO

ITIFI SO BHAGAVĀ CARIYĀÑĀNA PĀRAMI-SAMPANNO

**ITIFI SO BHAGAVĀ LOKATTHA-CARIYĀ
PĀRAMI-SAMPANNO**

**ITIFI SO BHAGAVĀ LOKATTHA-CARIYĀÑĀNA
PĀRAMI-SAMPANNO**

Thus indeed is the Blessed One, complete in the perfection of:
Investigative Power,

the knowledge of Investigative Power,

Heart Power,

the knowledge of Heart Power,

being a Man,

the knowledge of being a Man,

Incomparable,

Knowledge,

Industriousness,

Seeking of Truth.

(13th Section Completed)

Proper Conduct,

the knowledge of Proper Conduct,

Proper Conduct for the well-being of the World,

the knowledge of Proper Conduct for the well-being of the World,

ITIPĪ SO BHAGAVĀ ÑĀTATTHA-CARIYĀ
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ ÑĀTATTHA-CARIYĀÑĀNA
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ BUDDHA-CARIYĀ
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ BUDDHA-CARIYĀÑĀNA
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ TIVIDHA-CARIYĀ
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ PĀRAMI-UPAPĀRAMI-PARAMATTHA
PĀRAMI-SAMPANNO

(Cariyā Vaggo - Catuddasamo)

ITIPĪ SO BHAGAVĀ PAÑCU-PĀDĀ-NAKKHANDHESU
ANICCA-LAKKHAṆA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ PAÑCU-PĀDĀ-NAKKHANDHESU
DUKKHA-LAKKHAṆA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ PAÑCU-PĀDĀ-NAKKHANDHESU
ANATTA-LAKKHAṆA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ ĀYATANESU TILAKKHAṆA-ÑĀNA
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ ATTHĀ-RASA-DHĀTŪSU
TILAKKHAṆA-ÑĀNA PĀRAMI-SAMPANNO

Thus indeed is the Blessed One, complete in the perfection of:
Proper Conduct for the well-being of his Kinsmen,

the knowledge of Proper Conduct for the well-being of his Kinsmen,

Proper Buddha Conduct,

the knowledge of Proper Buddha Conduct,

the Three Kinds of Proper Conduct,

the Ten Basic, the Ten Superior, and the Ten Supreme Perfections.

(14th Section Completed)

Understanding the Impermanence characteristic of the Five Aggregates,

Understanding the Dukkha characteristic of the Five Aggregates,

Understanding the Non-Self characteristic of the Five Aggregates,

Understanding the Three Characteristics of Existence at the Six Sense
Doors,

Understanding the Three Characteristics in the Eighteen Elements,

**ITIPĪ SO BHAGAVĀ VIPARĪ-ÑĀMA-LAKKHAṆA
PĀRAMI-SAMPANNO**

(Lakkhaṇa Vaggo - Pañcadasamo)

ITIPĪ SO BHAGAVĀ GATATṬHĀNA PĀRAMI-SAMPANNO

**ITIPĪ SO BHAGAVĀ GATATṬHĀNA-ÑĀNA
PĀRAMI-SAMPANNO**

ITIPĪ SO BHAGAVĀ VASĪTA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ VASĪTA-ÑĀNA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ SIKKHĀ PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ SIKKHĀ-ÑĀNA PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ SAMVARA PĀRAMI-SAMPANNO

**ITIPĪ SO BHAGAVĀ SAMVARA-ÑĀNA
PĀRAMI-SAMPANNO**

(Gataṭṭhāna Vaggo - Soḷasamo)

**ITIPĪ SO BHAGAVĀ BUDDHA-PAVEṆĪ
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ BUDDHA-PAVEṆĪ-ÑĀNA
PĀRAMI-SAMPANNO**

**ITIPĪ SO BHAGAVĀ YAMAKA-PĀṬIHĀRIYA
PĀRAMI-SAMPANNO**

Thus indeed is the Blessed One, complete in the perfection of:
Understanding the characteristics of Self-Transformation.

(15th Section Completed)

the truth of Well-Gone,

the knowledge of the truth of Well-Gone,

Self-Control,

the knowledge of Self-Control,

Training,

the knowledge of Training,

the restraint of the Six Sense Faculties,

the knowledge of the restraint of the Six Sense Faculties.

(16th Section Completed)

Buddha Lineage,

the knowledge of Buddha Lineage,

the Twin Miracles,

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NOTES

ITIPĪ SO BHAGAVĀ YAMAKA-PĀṬIHĀRIYA-ÑĀṆA
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ CATU-BRAHMA-VIHĀRA
PĀRAMI-SAMPANNO

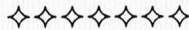
ITIPĪ SO BHAGAVĀ ANĀVARAṆA-ÑĀṆA
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ APARIYANTA-ÑĀṆA
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ SABBAÑÑUTA-ÑĀṆA
PĀRAMI-SAMPANNO

ITIPĪ SO BHAGAVĀ CATU-VĪSATI-KOṬI-SATA VAJIRA-
ÑĀṆA PĀRAMI-SAMPANNO

(Paveṇi Vaggo - Sattarasamo)



BUDDHA GUṆA DOI BISADĀRA

ITIPĪ SO BHAGAVĀ ASUBHARABBHA [KAMMAT-
ṬHĀNAṂ] SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIPĪ SO BHAGAVĀ YAMALOKĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIPĪ SO BHAGAVĀ PAṬHAVĪDHĀTU
SAMMĀ VIJJĀ CARAṆA SAMPANNO

Thus indeed is the Blessed One, complete in the perfection of:
the knowledge of the Twin Miracles,

the Four Sublime Brahmavihāra States (mettā-loving-kindness, karuṇā-compassion, muditā-sympathetic joy, upekkhā-equanimity),

Knowledge without Hindrances (obstructions),

Knowledge with Limitless Vision,

the knowledge of All Things,

the Diamond Insight Knowledge.

(17th Section Completed)



EXTRAORDINARY QUALITIES OF THE BUDDHA

Thus indeed is the Blessed One, complete in perfect knowledge and proper conduct of the:

Impure Nature of the Body,

Realm of Yama (world of the dead),

Earth Element,

ITIFI SO BHAGAVĀ ĀPODHĀTU
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ TEJODHĀTU
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ VĀYODHĀTU
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ ĀKĀSADHĀTU
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ VIÑÑĀNADHĀTU
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ LOKADHĀTU
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ CĀTUMAHĀRĀJIKĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ TĀVATIMSĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ YĀMĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ TUSITĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ NIMMĀNARATĪ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

Thus indeed is the Blessed One, complete in perfect knowledge and proper conduct of the:

Water Element,

Fire Element,

Wind Element,

Space Element,

Consciousness Element,

Planes of Existence Elements,

Kings of the Four Principal Directions Devā Realm,

Thirty-Three Gods Devā Realm,

Lord of Death Devā Realm,

Sense-Satisfied Devā Realm,

Self-Created, Mind-Generated Devā Realm,

ITIFI SO BHAGAVĀ PARANIMMITA-VASAVATTĪ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ BRAHMA-PARISAJJĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ BRAHMA-PAROHITĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ MAHĀBRAHMĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ PARITTĀBHĀ BRAHMĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ APPAMĀṆĀBHĀ BRAHMĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ ABHASSARĀ BRAHMĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ PARITASUBHĀ BRAHMĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ APPAMĀNASUBHĀ BRAHMĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ SUBHAKIṆHAKĀ BRAHMĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ ASAÑÑĪSATTĀ BRAHMĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

Thus indeed is the Blessed One, complete in perfect knowledge and proper conduct of the:

Creation of Others Devā Realm,

Great Brahma Attendants' Realm - 1st Jhāna level,

Great Brahma Ministers' Realm - 1st Jhāna level,

Great Brahma Realm - 1st Jhāna level,

Brahma with Limited Lustre Realm - 2nd Jhāna level,

Brahma with Infinite Lustre Realm - 2nd Jhāna level,

Brahma with Radiant Lustre Realm - 2nd Jhāna level,

Brahma with Limited Aura Realm - 3rd Jhāna level,

Brahma with Infinite Aura Realm - 3rd Jhāna level,

Brahma with Steady Aura Realm - 3rd Jhāna level,

Non-Percipient Beings Realm - 4th Jhāna level,

ITIFI SO BHAGAVĀ VEHAPPHALĀ BRAHMĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ AVIHĀ BRAHMĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ ATAPPĀ BRAHMĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ SUDASSĀ BRAHMĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ SUDASSĪ BRAHMĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ AKANITṬHAKĀ BRAHMĀ DEVĀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ ĀKĀSĀ-NAÑCĀ-YATANA
BRAHMĀ DEVĀ SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ VIÑÑĀ-NAÑCĀ-YATANA
BRAHMĀ DEVĀ SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ ĀKIÑ-CAÑÑĀ-YATANA BRAHMĀ
DEVĀ SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ NEVA-SAÑÑĀN-ĀSAÑÑĀ-YATANA
BRAHMĀ DEVĀ SAMMĀ VIJJĀ CARAṆA SAMPANNO

ITIFI SO BHAGAVĀ SOTĀPATTI-MAGGO
SAMMĀ VIJJĀ CARAṆA SAMPANNO

Thus indeed is the Blessed One, complete in perfect knowledge and proper conduct of the:

Brahma with Abundant Rewards Realm - 4th Jhāna level,

Brahma with Maintained Prosperity Realm - 4th Jhāna level,

Serene Brahma Realm - 4th Jhāna level (anāgāmīs only),

Beautiful Brahma Realm - 4th Jhāna level (anāgāmīs only),

Clear-Sighted Brahma Realm - 4th Jhāna level (anāgāmīs only),

Supreme Brahma Realm - 4th Jhāna level (anāgāmīs only),

Formless Infinite Space Brahma Realm,

Formless Infinite Consciousness Brahma Realm,

Formless Nothingness Brahma Realm,

Formless Neither Perception Nor Non-Perception Brahma Realm,

Path of Stream-Entry,

**ITIFI SO BHAGAVĀ SOTĀPATTI-PHALO
SAMMĀ VIJJĀ CARAṆA SAMPANNO**

**ITIFI SO BHAGAVĀ SAKIDĀGĀMI-MAGGO
SAMMĀ VIJJĀ CARAṆA SAMPANNO**

**ITIFI SO BHAGAVĀ SAKIDĀGĀMI-PHALO
SAMMĀ VIJJĀ CARAṆA SAMPANNO**

**ITIFI SO BHAGAVĀ ANĀGĀMI-MAGGO
SAMMĀ VIJJĀ CARAṆA SAMPANNO**

**ITIFI SO BHAGAVĀ ANĀGĀMI-PHALO
SAMMĀ VIJJĀ CARAṆA SAMPANNO**

**ITIFI SO BHAGAVĀ ARAHATTA-MAGGO
SAMMĀ VIJJĀ CARAṆA SAMPANNO**

**ITIFI SO BHAGAVĀ ARAHATTA-PHALO
SAMMĀ VIJJĀ CARAṆA SAMPANNO**

**ITIFI SO BHAGAVĀ NIBBĀNAṀ PARAMAṀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO**

**ITIFI SO BHAGAVĀ NAMO ME SABBA-BUDDHĀNAṀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO**

**ITIFI SO BHAGAVĀ NAMO BODHI-MUTTAMAṀ
SAMMĀ VIJJĀ CARAṆA SAMPANNO**

**ITIFI SO BHAGAVĀ TAṆHAṆKARO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO**

Thus indeed is the Blessed One, complete in perfect knowledge and proper conduct of the:

Fruition of Stream-Entry,

Path of Once-Returning,

Fruition of Once-Returning,

Path of Non-Returning,

Fruition of Non-Returning,

Path of Arahantship,

Fruition of Arahantship,

Highest Knowledge of Nibbāna (liberation),

Paying of Homage to all the Buddhas,

Paying of Homage to those free from Saṃsara (cycle of death and rebirth),

Thus indeed is the Blessed One, the Buddha Taṇhaṅkara, of perfect Samādhī, Wisdom and Virtue,

ITIPĪ SO BHAGAVĀ MEDHAṆKARO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ SARANAṆKARO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ DĪPAṆKARO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ KONDAÑÑO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ MAṆGALO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ SUMANO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ REVATO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ SOBHITO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ ANOMADASSĪ NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ PADUMO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ NĀRADO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ PADUMUTTARO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

Thus indeed is the Blessed One, the Buddha Medhaṅkara, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Saraṇaṅkara, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Dīpaṅkara, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Koṇḍañña, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Maṅgala, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Sumana, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Revata, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Sobhita, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Anomadassī, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Paduma, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Nārada, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Padumuttara, of perfect Samādhi, Wisdom and Virtue,

ITIPĪ SO BHAGAVĀ SUMEDHO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ SUJĀTO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ PIYADASSĪ NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ ATTHADASSĪ NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ DHAMMADASSĪ NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ SIDDHATTHO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ TISSO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ PUSO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ VIPASSĪ NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ SIKHĪ NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ VESSABHŪ NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ KAKUSANDHO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

Thus indeed is the Blessed One, the Buddha Sumedha, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Sujāta, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Piyadassī, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Atthadassī, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Dhammadassī, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Siddhattha, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Tissa, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Pussa, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Vipassī, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Sikhī, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Vessabhū, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Kakusandha, of perfect Samādhi, Wisdom and Virtue,

ITIPĪ SO BHAGAVĀ KONĀGAMANO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ KASSAPO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO

ITIPĪ SO BHAGAVĀ GOTAMO NĀMA
BHAGAVĀ SAMĀDHI PAÑÑĀ GUṆA SAMPANNO



TAM KHO PANA BHAGAVANTAM EVAM KALYĀṆO
KITTISADDHO ABBHUGGATO,
ITIPĪ SO BHAGAVĀ, ARAHAM,
SAMMĀ SAMBUDDHO,
VIJJĀ CARAṆA SAMPANNO,
SUGATO, LOKAVIDŪ,
ANUTTARO PURISADHAMMA SĀRATHI
SATTHĀ DEVA MANUSSĀNAM,
BUDDHO, BHAGAVĀTI.

SO IMAM LOKAM SADEVAKAM SAMĀRAKAM
SABRAHMAKAM,
SASSAMAṆABRĀHMANIM PAJAM SADEVAMANUSSAM
SAYAM ABHIÑÑĀ SACCHIKATVĀ PAVEDESI.

SO BHAGAVĀ CAKKHUBHŪTO
ÑĀṆABHŪTO DHAMMABHŪTO,
TASSADĀ PAVATTĀ;
ASSAJANENTĀ AMATASSADĀTĀ
DHAMMASĀMI DHAMMARĀJĀ.

Thus indeed is the Blessed One, the Buddha Konāgamana, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Kassapa, of perfect Samādhi, Wisdom and Virtue,

Thus indeed is the Blessed One, the Buddha Gotama, of perfect Samādhi, Wisdom and Virtue,

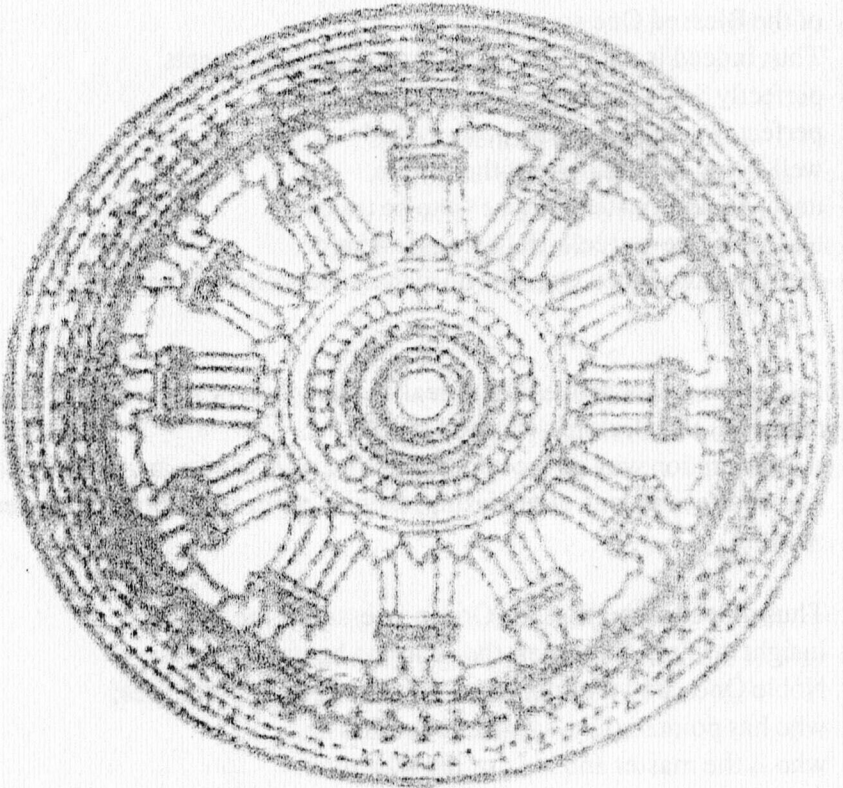


Thus far and wide has the fame
of the Blessed One spread,
Thus indeed is the Blessed One, free from defilements,
perfectly Self-enlightened,
perfect in knowledge and proper conduct,
well-gone, clear knower of the worlds,
unsurpassed master of those fit to be trained,
teacher of Devas (celestial beings) and men,
the fully Awakened One, the unsurpassed teacher of the Dhamma.

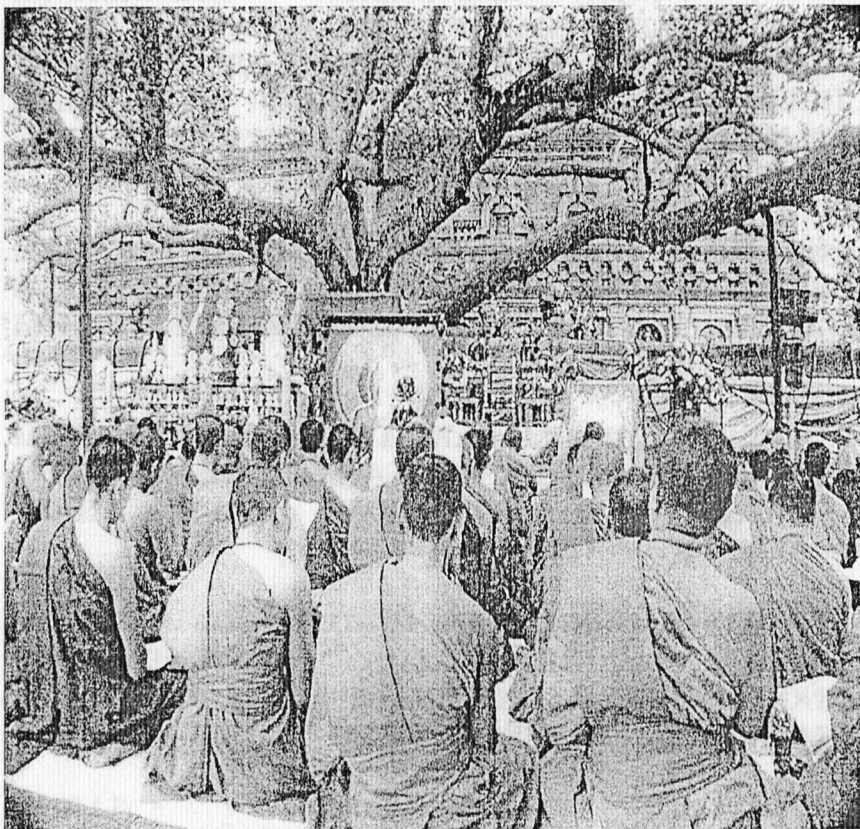
By his own knowledge did he realize the world with its Devas, Maras (demons) and Brahmas (refined gods),
this generation with its ascetics, Brahmins, rulers and mankind, has made known the way out of suffering, having realized it through supreme wisdom.

Thus indeed is the Blessed One, possessor of the supreme insight of the Noble Ones, the supreme knowledge of the Noble Ones, and the supreme Dhamma of the Noble Ones;
who has pointed the way, giver of ambrosia,
who is the master and king of the Dhamma.

DHAMMAṀ DESESI,
ĀDIKALYĀṆAṀ
MAJJHEKALYĀṆAṀ
PARIYOSĀNAKALYĀṆAṀ;
SĀTTHAṀ SABYAÑJAṆAṀ
KEVALAPARIPUNṆAṀ PARISUDDHAṀ,
BRAHMACARIYAṀ PAKĀSESI.
SĀDHU KHO PANA TATHĀRŪPĀ.



Who has taught and pointed out the Dhamma,
which is beautiful in the beginning,
beautiful in the middle,
beautiful in the ending;
who has explained the essence of the spiritual life
with the most excellent, the most chaste,
the most perfect meaning.
And so it is, with certainty, and naturally manifested.



UṆHISAVIJAYA GĀTHĀ

(HANDA MAYAṀ UṆHISAVIJAYA GĀTHĀ BHANĀMA SE)

ATTHI UṆHISSA VIJAYO / DHAMMO LOKE ANUTTARO
/ SABBA SATTAHITATTHĀYA / TAṀ TAVAṀ GAṆHĀHI
DEVATE / PARIVAJJE RĀJADAṆḌE / AMANUSSEHI
PĀVAKE / BYAGGHE NĀGE VISE BHŪTE / AKĀLA-
MARANENA VĀ / SABBASMĀ MARANĀ MUTTO /
THAPETVĀ KĀLAMĀRITAM / TASSEVA ĀNUBHĀVENA
/ HOTU DEVO SUKHĪ SADĀ / SUDDHASĪLAM
SAMĀDĀYA / DHAMMAṀ SUCARITAM CARE / TASSEVA
ĀNUBHĀVENA / HOTU DEVO SUKHĪ SADĀ /
LIKKHITAM CINTITAM PŪJAM / DHĀRANAM
VĀCANAM GARUM / PARESAM DESANAM SUTVĀ /
TASSA ĀYU PAVADḍHATĪTI.

SAKKATVĀ BUDDHARATANAM / OSATHAM UTTAMAM
VARAM / HITA DEVAMANUSSANAM / BUDDHATEJENA
SOTTHINĀ / NASSANTUPADDAVĀ SABBE / DUKKHĀ
VŪPASAMENTU TE.

SAKKATVĀ DHAMMARATANAM / OSATHAM UTTAMAM
VARAM / PARILĀHŪPASAMANAM / DHAMMATEJENA
SOTTHINĀ / NASSANTUPADDAVĀ SABBE / BHAYĀ
VŪPASAMENTU TE.

SAKKATVĀ SAṄGHARATANAM / OSATHAM UTTAMAM
VARAM / ĀHUNEYYAM PĀHUNEYYAM /
SAṄGHATEJENA SOTTHINĀ / NASSANTUPADDAVĀ
SABBE / ROGĀ VŪPASAMENTU TE.

BHESAJJAM DEVAMANUSSANAM / KATĀKAM
TITTIKĀRASAM / AMBILAM LAVAṆAṆCEVA / SABBA-

THE UNHISAVIJAYA VERSES

(Now let us chant the Unhisavijaya Verses)

Unhisavijaya aimed to give this unexcelled Dhamma for the benefit and assistance of all beings as well as to pay respect to the Devas (celestial beings). May all be free from the dangers of imprisonment, non-human beings, fire, tigers, poisonous snakes, hungry ghosts, and untimely or accidental death. By the power of the Triple Gem, the contented ones are those who pay respect to the devas, honor the precepts, are reliable and properly behave in body, speech and mind. By the power of the Triple Gem, may the contented ones honor the devas and the Triple Gem via compositions, reflections, chants, offerings and by understanding the meaning of the chants. They will have a long life.

Homage to the jewel named Buddha, who is the most excellent medicine and benefit for all devas and men. By the Buddha's might may all misfortune be destroyed and your dukkha transform into tranquil well-being.

Homage to the jewel named Dhamma, which is the most excellent medicine and benefit for dampening our burning fires. By the Dhamma's might may all misfortune be destroyed and your dukkha transform into tranquil well-being.

Homage to the jewel named Sangha, who are the most excellent medicine and worthy of gifts and hospitality. By the Sangha's might may all misfortune be destroyed and your dukkha transform into tranquil well-being.

If one experiences dukkha and bodily afflictions, then perform virtuous deeds such as giving alms. Generosity promotes longevity, a bright

IMINĀ JĪVADĀNENA / TUMHĀKAM KIM BHAVISSATI
/ DĪGHĀYUNĀ SADĀ HONTI / SUKHITĀ HONTI
SABBADĀ / JĪVADĀNAM DADANTASSA / ĀYU VAṆṆAM
SUKHAM BALAM /

DĪGHĀYUKĀ SADĀ HONTU / JĪVADĀNAM
MAHAPPHALAM / YO SO DADĀTI SAKKACCAM / SĪLA-
VANTESU TĀDISU / PĀṆADĀNAM VARAM DATVĀ /
JĪVADĀNAM MAHAPPHALAM /

EVAM MAHIDDHIKĀ ESĀ / YADIDAM PUÑÑASAMPADĀ
/ TASMĀ DHĪRĀ PASAÑSANTI / PAṆḌITĀ
KATAPUÑÑATAM / SUKHO VIPĀKO PUÑÑĀNAM /
ADHIPĀYO SAMLIJHATI / KHIPPAÑCA PARIYOSĀNE /

NIBBĀNAṂ ADHIGACCHATI / YO BHĀJANASAHASSEHI
/ PURAṆAṂ VARABHOJANAṂ / DEDEYYA CE PARIMĀ-
NAÑCE / EKAPATTAMPI NĀLABHE / BUDDHUPPĀDE
SĀRĪPUTTO / YE CAÑÑE AGGASĀVAKĀ / PATTAPŪRĀ-
NUBHĀVENA / MĀTĀPITĀ PAMUCCATĪTĪ.

(UNHISAVIJAYA GĀTHĀ NITTHITĀ)



complexion, happiness, energy and the destruction of all forms of sickness. When giving [for the relief of sickness], whether for 1 day or 2, 3, 5 or 7 days, it is best to offer herbal medicines ('Divine Meds'), especially from the hills and mountains, which consist of bitter, sour or salty tastes. They are the means for one's physical afflictions to disappear

One who dwells in generosity, respects the devas and uses the herbal medicines has great remedies and will always be happy. For this reason, they habitually act in a virtuous way and are destined for a good rebirth. Meritorious action is a distinguishing characteristic of beings in the heavenly planes.

One who dwells in generosity will be born into good circumstances, have a long life, enjoy happiness throughout the ages and reap great merit from these actions.

When the almsgiver gives with heartfelt respectfulness and integrity, then he or she will act virtuously, have excellent meditation and reap great results from these actions.

Therefore, these individuals will possess great power with much virtue. Accordingly, the wise ones declare that the clever are those who make merit, possess much goodness, have splendid happiness and will successfully and quickly encounter Nibbāna.

In summary, generosity is the backbone and supreme foundation for practice that was so skillfully mastered by the Blessed One. May the full might of Ven. Sāriputta, as the right hand disciple of the Awakened One, be the force that helps liberates your parents.

(The Unhisavijaya Verses Completed)



BOJJHAṄGAPARITTAM

THE 7 ENLIGHTENMENT FACTORS PROTECTION

(HANDA MAYAM BOJJHAṄGAPARITTAM BHAṆĀMA SE)
(Now let us chant the Protection of the Seven Enlightenment Factors)

**BOJJHAṄGO SATISAṆKHĀTO / DHAMMĀNAM VICAYO
TATHĀ,**
POTCHONG JET PRAGAAN KUE SATI SAMPOTCHONG /
THAMMA-VIJAYA SAMPOTCHONG,
*The Seven Factors of Enlightenment are: Mindfulness and Investigation
of Dhamma,*

VIRIYAM-PĪTI-PASSADDHI / BOJJHAṄGĀ CA TATHĀPARE,
VIRIYA SAMPOTCHONG / PEETI SAMPOTCHONG /
PASSATTHI SAMPOTCHONG,
Effort, Joy and Tranquility,

**SAMĀDHU-PEKKHABOJJHAṄGĀ / SATTETE SABBA-
DASSINĀ / MUNINĀ SAMMADAKKHĀTĀ.**
SAMAATHI SAMPOTCHONG / LAE UBEKKHAA
SAMPOTCHONG JET PRAGAAN LAO NEE / PEN THAMM AN
PRA MUNEE JAO / POO SONG HEN THAMM TANG PUANG
TRAT WAI DEE LAEW.
*Samadhi and Equanimity. These seven factors were directly realized
and uttered by the Great Sage.*

BHĀVITĀ BAHULĪKATĀ,
AN BUKKON JARERN LAEW TAM HAI MAAK LAEW,
The one who has progressed in and deeply cultivated these factors

SAṆVATTANTI ABHIṆṆĀYA / NIBBĀNĀYA CA BODHIYĀ.
YAUM PEN PAI PUEAH KWAAM ROO YING / PUEAH KWAAM
TRAT-SA-ROO LAE PRA NIPPAAN.
will naturally obtain special knowledges, liberation and Nibbana.

ETENA SACCAVAJJENA / SOTTHI TE HOTU SABBADĀ.
DUAY GAAN GLAAOW KAM SAT NEE / KHAW KWAAM
SAWATDEE JONG MEE GAE TAAN NAI GAAN TUK MUEAH.
By the utterance of this truth, may you always be well.

EKASMIM SAMAYE NĀTHO / MOGGALLĀ-NAÑCA
KASSAPAM / GILĀNE DUKKHITE DISVĀ,
NAI SAMAI NUENG PRA LOKANAAT JAO / TAUT PRA NET
HEN PRA MOKKAN-LAANA / LAE PRA MAHAA- KASSAPA
PEN KHAI / DAI RAP KWAAM LAMBAAK,
At one time the Blessed One, through his Divine Eye, saw that Ven. Moggallana and Ven. Maha Kassapa were ill and in pain,

BOJJHANGE SATTA DESAYI,
JUENG SONG SA-DAENG POTCHONG JET PRAGAAN / HAI
TAAN TANG SAUNG FANG,
so he taught them these seven factors. They listened well and

TE CA TAM ABHINANDITVĀ / ROGĀ MUCCIÑSU TAM-
KHENE.
TAAN TANG SAUNG NAN CHUEN-CHOM YIN DEE YING /
SUENG POTCHONG THAMM / GAW HAAI ROK DAI NAI
BAKKON.
were elated to hear this high Dhamma and all their diseases immediately vanished.

ETENA SACCAVAJJENA / SOTTHI TE HOTU SABBADĀ.
DUAY GAAN GLAAOW KAM SAT NEE / KHAW KWAAM
SAWATDEE JONG MEE GAE TAAN NAI GAAN TUK MUEAH,
By the utterance of this truth, may you always be well.

EKADĀ DHAMMARĀJĀPI / GELAÑÑENĀ BHIPĪLITO,
NAI KRANG NUENG ONG PRA THAMMA-RAA-CHAA-ENG /
PRA-CHUAN PEN KHAI NAK,
On another occasion the Master of Dhamma was himself gravely ill and

**CUNDATTHERENA TAÑÑEVA / BHANĀPETVĀNA
SĀDARAM.**

RAP SANG HAI PRA JUNTA-THERA / GLAAOW POT-CHONG
NAN LAE / THAWAAI DOI KAO-ROP UEAH FUEAH.

he instructed Ven. Cunda to recite these verses with utmost respect.

**SAMMODITVĀ CA ĀBĀDHĀ / TAMHĀ VUṬṬHĀSI
THĀNASO.**

GAW SONG BAN TERNG PRA HA-RUE-TAI / HĀAI JAAK PRA-
CHUAN NAN DAI DOI PLAN.

The Blessed One rejoiced and was instantly freed from his illness.

**ETENA SACCAVAJJENA / SOTTHI TE HOTU SABBADĀ.
DUAY GAAN GLAAOW KAM SAT NEE / KHAW KWAAM
SAWATDEE JONG MEE GAE TAAN NAI GAAN TUK MUEAH.**

By the utterance of this truth, may you always be well.

**PAHĪNĀ TE CA ĀBĀDHĀ / TINNANNAMPI MAHESINAM,
GAW AAPAAT TANG LAAI NAN / KHAUNG PRA POO SONG
KUN AN YING YAI TANG SAAM PRA ONG NAN / HAAI
LAEW MAI GLAP PEN EEK,**

And their diseases were vanquished and never to recur again,

**MAGGĀHATA-KILESĀ VA / PATTĀ-NUPPATTI-
DHAMMATAM,**

DUT DANG GILET THOOK ARIYA-MAK GAMJAT SEEA LAEW
/ THUENG SUENG KWAAM MAI GERT EEK PEN
THAMMADAA,

*like the defilements crushed by the Noble Eightfold Path will never reform
again.*

**ETENA SACCAVAJJENA / SOTTHI TE HOTU SABBADĀ.
DUAY GAAN GLAAOW KAM SAT NEE / KHAW KWAAM
SAWATDEE JONG MEE GAE TAAN NAI GAAN TUK MUEAH.**

By the utterance of this truth, may you always be well.

****THE KING'S BIRTH CYCLE**

DVESATTATISAMĀYUKO	72 ND Birth Cycle
TESATTATISAMĀYUKO	73 RD Birth Cycle
CATUSATTATISAMĀYUKO	74 TH Birth Cycle
PAÑCASATTATISAMĀYUKO	75 TH Birth Cycle
CHASATTATISAMĀYUKO	76 TH Birth Cycle
SATTASATTATISAMĀYUKO	77 TH Birth Cycle
ATTHASATTATISAMĀYUKO	78 TH Birth Cycle
EKŪNĀSĪTISAMĀYUKO	79 TH Birth Cycle
ASĪTISAMĀYUKO	80 TH Birth Cycle
EKAASĪTISAMĀYUKO	81 ST Birth Cycle
DVEASĪTISAMĀYUKO	82 ND Birth Cycle
TAYĀSĪTISAMĀYUKO	83 RD Birth Cycle
CATURĀSĪTISAMĀYUKO	84 TH Birth Cycle
PAÑCĀSĪTISAMĀYUKO	85 TH Birth Cycle
CHALĀSĪTISAMĀYUKO	86 TH Birth Cycle
SATTĀSĪTISAMĀYUKO	87 TH Birth Cycle
ATTHĀSĪTISAMĀYUKO	88 TH Birth Cycle
EKŪNANAVUTISAMĀYUKO	89 TH Birth Cycle
NAVUTISAMĀYUKO	90 TH Birth Cycle
EKANAVUTISAMĀYUKO	91 ST Birth Cycle
DVENAVUTISAMĀYUKO	92 ND Birth Cycle
TENAVUTISAMĀYUKO	93 RD Birth Cycle

** Substitute the proper birth cycle year (see page 54).

BHŪMIBALAMAHĀRĀJAVARASSA
JAYAMAṄGALAVARADĀNA GĀTHĀ

.....

BHŪMIBALO MAHĀRĀJĀ / DAYYĀNAM
RAṬṬHAVADḍHANO / DHAMMIKO DASADHAMMEHI /
RAJJAM KĀRETI SABBADĀ / DUKKHATO DUKKHITE
DAYYE / BHAYATO BHAYATAJJITE SAMUSSĀHO
PAMOCETI / MAHĀKĀRUÑÑACETASĀ / METTO-DAKENA
TOSETI / GHAMME DEVOVA BHŪMIJE.

YATTHA ACCODAKAM HOTI / SAMOKANTAM
PAKUBBATE / YAÑCA SUKKHAM ASOKAÑCA / TINTAM
SOKAMKAROTI NAM / YANTAM BHAJATI BHŪMINDO
SADUKKHAM SABHAYAMPICA / TATTHA DUKKHAM
VA DUKKHĪNAM / KHĪNAM TASSĀ - NUBHĀVATO.

KATAÑSA SABBA-KICCAÑCA / SABBAVĀCĀ CA VĀCITĀ /
CINTITĀ SABBACINTĀ CA / SABBASEDĀ CA MUCCARE
/ SABBĀNI SABBADAYYĀNAM / SUKHATTHĀYA
PAVATTARE.

SABBADAYYĀ IMĀGAMMA / VICAKKHAṆAM
NARISSARAM / SAMAGGĀ EKACITTĀ CA / DHAMMENA
DAYYAVADḍHANE / RAṬṬHASSA EKARAJJAÑCA /
DHAMMANETTIÑCA RAKKHARE.

IDĀNESO MAHĀRĀJĀ / ** / ĪDISE MAṄGALE KĀLE /
DEMASSA VARAMAṄGALAM / RATANAT-TAYĀNUBHĀVENA
/ RATANAT-TAYATEJASĀ / YAM SABBA-KUSALAM
KAMMAṆ / AMHEHI PASUTAM SADĀ / YANNO
SABBAPARITTAÑCA / BHAṆITAM SIDDHIDĀYAKAM/TASSA
TASSĀNUBHĀVENA / BHŪMIBALO NARĀDHIPO /
DĪGHĀYUKO AROGO CA / SUKHITO AKUTO-BHAYO /
BALŪPETO SATO HOTU / SABBACINTĀNA PĀRAGŪ /
CIRAM RAJJE PATIṬṬHĀTU / PATIṬṬHĀ DAYYAVĀSINANTI.

** Substitute the proper birth cycle year (see previous page).

H.M. KING BHUMIPOL'S REIGN OF RIGHTEOUSNESS

His Majesty King Bhumipol, truly cherished by all the Thai people, whose dynasty dwells in the Dhamma, continuously administers this land according to the Ten Qualities of a Righteous King. A consistent industriousness stemming from a deep concern to free the Thai people from all forms of hardship and misfortune; he refreshes our hearts where metta flows; he is like the god Varuna who waters parched land so all beings upon it may thrive.

Those areas prone to floods, his projects have alleviated; those areas subject to drought, his projects have restored; His Majesty has executed projects in those places where hardship and calamity have been experienced with immediate attention and with all his might.

All His Majesty's obligations have been well executed; his addresses truthfully uttered; all royal plans skillfully completed; his drops of sweat have saturated the land for the happiness and welfare of us all.

Every Thai person lies dependent on the paramis of His Majesty the King whose wisdom is so evident; in unity and consideration together we develop our nation in order to maintain the primacy of the Monarchy and traditions of our land in accordance with the Noble Dhamma.

On this auspicious occasion of the completion of our great King's *** Birth Cycle, we humbly offer our cherished blessings to His Majesty the King. Through the power of the Triple Gem, all of our accumulated wholesome endeavors, and the chanting of these holy Paritta verses, "Long Live His Majesty King Bhumipol's Reign!" May he be free from disease, be cheerful in the face of misfortune and not meet with dangers; may he have vigorous health and enduring mindfulness; may all of his royal projects meet with success; and may the Monarchy always be protected and may it be a refuge for all Thai people forevermore.

SACRED BUDDHA RELICS OFFERING CHANTS

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KAM TANG SATJAA-ATHITHAAN

KHAA-PA-JAO / KHAW THUENG SUENG PRA PUTT / PRA THAMM / LAE
PRA SONG / WAA PEN TEE PUENG TEE RA-LUEK.

KHAA-PA-JAO / KHAW GRAAP NAUP-NAUM BOOCHAA / PRA KHUN
KHAUNG PRA PUTTHA-ONG / POO SONG PEEAM DOAY PRA METTAA
/ LAE PRA GARUNAA / AN HAA PRAMAAN MI DAI / TEE DAI SONG
SEEA SALA / SANG-SOM PRA BAARAMEE / PUEAH SONG TRATSAROO
/ LAE PRAGAAT PRA THAMM / NAM WENAI-YASAT / AUK-JAAK
SANG-SARAWATT.

KHAA-PA-JAO / KHAW NAUM JITLAE GAAI WAA-JAA / BOOCHAA PRA
BOROMA-SAAREE-RIKA-THAAT / KHAUNG PRA PUTTHA-ONG / DOAY
KWAAM-LUERM-SAI YING / KHAW TANG SAT-JAA-ATHITHAAN.

DOAY AA-NISONG PHON HAENG BUN / TEE KHAA-PA-JAO DAI GRATAM
NAI WANNEE / KHAW JONG PEN PALAWA-PAT-JAI / HAI THUENG
SUENG PRA NIPPAAN.

ONG SOMDET PRA SAMMAA-SAM-PUTTHA-JAO / SONG TRAT-SAROO
THAMM AN DAI / KHAW HAI KHAA-PA-JAO / MEE SUAN HAENG
THAMM KHAUNG PRA ONG NAN DOAY.

MAE TAUNG GERT YOO NAI PHOP CHAAT DAIDAI / KHAW GERT
PHAAI DAI ROM NGAU / HAENG PRA BAUWORA-PUTTHA-SAASA-NAA
/ MEE GAMM SAMPAN ANDEE / MEE O-GAAT DAI POB SATTA-BURUT
/ POO ROO THAMM AN PRASERT / HAI GERT TAAM GLAANG GALA-
YAA-NAMIT / LAEPEN SAMMAA-TITTHI / TUK CHAAT PAI / HAI MEE
O-GAAT SUEK-SAA PRA THAMM / FANG THAMM PRA-PRUET THAMM
/ JON PEN PAT-JAI TAAM SONG / TANG CHAAT NEE LAE CHAAT TAW
TAW PAI / HAI JA-RERN DOAY SATI / LAE PANYAA-YAAN / JON
THUENG PRA NIPPAAN / NAI GAAN AN KUAN TERN.

TRUTH DETERMINATION

I hold the Buddha, the Dhamma and the Sangha as my supreme Refuges.

With lowered head I bow and honor the Blessed One, of immeasurable loving-kindness and compassion; who has abandoned the kilesas and perfected the spiritual qualities with the resultant Awakening and declaration of Dhamma; and who has taught the Noble Truths so that all beings may be liberated from the endless cycles of death and birth.

With total conviction I submit this mind, body and speech in homage of these Holy Relics of the Blessed One. May this truth determination be firmly established.

In addition, may the benefit of this merit that has been made by me this day, which was so strongly motivated, lead directly to Nibbana.

To the Perfectly Self-Enlightened One, may I be a part of that very Dhamma that you have supremely realized.

Provided that I am born again into an earthly existence, may I be under the shelter of the Teachings, be intimate with virtuous conduct and honest people of high Dhamma. May every rebirth be among Dhamma friends, with Right View and an opportunity to study the Dhamma. May I follow the teachings and adhere to the precepts that form the basis of the path in this life and all future lives. May I cultivate mindfulness and wisdom knowledge until the time is appropriate for attaining Nibbana.

KAM THAWAAI PRA CHAI-MONGOL

KHAA-PA-JAO / KHAW NAUM RAMLUEK / NAI PRA MAHAA-GARUNA-THIKUN / LAE SA-DAENG KWAAM-JONG RAK PHAKDEE / THAWAAI PEN RAACHA-SAKKAARA / DAE PRA-BAAT SOMDET PRA-JAO-YOO-HUA / GAP TANG SOMDET PRA-NAANG-JAO (SIRIKIT) PRA-BOROMA-RAACHINEE-NAATH / TEE DAI SONG BAMPEN PRA RAACHA-GARANEYYA-GIT / PEN KUN PRAYOT GAE PRATET CHAAT / ANEK ANAN SUT TEE JA PANNA-NAA.

KHAA-PA-JAO / KHAW PRAUM-JAI TANG GALA-YAA-NA-JIT / THA-WAAI PRA PORN-CHAIYA-MONG-KON / DAE LON GLAOW LON GRAMAUM TANG SONG PRA-ONG / POO SONG KUN AN PRASERT.

HAI SONG MEE PRA CHON-MAA-YU YING YUEN NAAN / SONG PRA GASEM SAMRAAN / SOMBOON DOAY PRA PALAA-NAA-MAI / SONG JA-RERN DOAY PRA RAACHA-ISA-RIYA-YOT / PRAAGOT DECHAA-NUPHAAP PHAE PAISAAN / SA-DET SA-THIT YUEN NAAN / NAI PRA-BOROM-MA-HAI-SAWAN RAACHA-SOMBAT / POK-KRAUNG RATCHA-SEEMAA / HAI JA-RERN WIWAT-TANAA SA-THAA-PORN / SOM PRA RAACHA-PRASONG TUK PRAGAAN.

KHAW AA-RAA-THANAA DECHAA-NUPHAAP / HAENG KUN PRA SEE-RATANA-TRAI / DON HAI UPATA-WAN TRAAI / LAE UPASAK SA-TROO TANG LAAI / JONG BAMRAAT GLAI DOAY PRAGAAN TANG PUANG / KHAW KWAAM-PEN POO MAI MEE ROK / KWAAM-SUK-SAMRAAN / KWAAM-PEN POO MEE AA-YU YUEN NAAN / TANG KWAAM-SAWAT-DEE NAI TUK SA-THAAN / JONG BANG-GERT MEE DAE PRA-BAAT SOMDET PRA-JAO-YOO-HUA / GAP TANG SOMDET PRA NAANG-JAO (SIRIKIT) PRA BOROMA-RAACHINEE-NAATH / POO SONG MEE PRA MANAT LUERM-SAI / NAI PRA RATANA-TRAI / JONG SAMRIT-PON TUK PRAGAAN.

KHAW PRA ONG / JONG SONG PRA JA-RERN / YING YUEN NAAN TERN.

PROTECTION OF THE THAI MONARCHY

With reverence I pay homage to the Buddha and Thai Monarchy and pledge my allegiance, too. I make this noble offering for His Majesty the King and Her Majesty the Queen who have fulfilled their royal obligations for the welfare of the Thai nation in a multitude of ways.

With a heart of oneness and affinity, I dedicate the auspiciousness of this offering to our Royal Parents, who are most excelled.

May they have longevity, abundant joyfulness, and vigorous health; may their superior Royal status endure and their might be marked by ever-expansiveness; may they have long-lasting rule in their reign and in the administration of the Thai nation for the posterity and varied welfare of our refined culture and way of life.

May there be reverence in the splendor that is the Triple Gem, which is the platform from which all misfortune, obstacles and oppressors in all their manifestations remain far removed. May His Majesty and Her Majesty be free from disease, dwell in joyfulness, have longevity and well-being in all places; may these manifest for them, whose hearts are ensconced in the Triple Gem, with success in all matters.

Long Live His Majesty the King and Her Majesty the Queen!

REFLECTION CHANTS

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UDDISSANĀ-DHITTHĀNA GĀTHĀ REFLECTION ON SHARING BLESSINGS

(Handa mayam uddissanā-dhitthāna-gāthāyo bhaṇāma se)

Iminā puñṇakammena:

Duay bun nee utit hai:

{I dedicate the blessings that have arisen from my practice to:}

Upajjhāyā guṇuttarā,

Upat-chaa poo lert kun,

{my Most Venerable Preceptor,}

Ācariyūpakārā ca,

Lae Ajaan poo gueah nun,

{and Teachers who have helped me,}

Mātāpitā ca ñātakā,

Tang paw-mae lae puang yaat,

{my Mother, Father and relatives,}

Suriyo candimā rājā,

Soon jan lae raa-chaa,

{King and Queen, worldly powers,}

Guṇavantā narāpi ca,

Poo song kun rue soong chaat,

{virtuous human beings,}

Brahma-mārā ca indā ca,

Prohm-maan lae in-ta-raat,

{the Supreme Beings, demons and High Gods,}

Lokapālā ca devatā,

Tang tuay tep lae loka-baan,

{the guardian deities of the world, celestial beings,}

Yamo mittā manussā ca,

Yoma-raat manut mit,

{the Lord of Death; people - friendly,}

Majjhattā verikāpi ca,

{indifferent and hostile -}

Poo pen glaang poo jaung plaan,

Sabbe sattā sukhī hontu.

{may all beings be well and free from unsatisfactoriness.}

Khaw hai pen sukk-saan tuk
thuan naa yaa tukk ton.

Puññāni pakatāni me,

{May the skillful deeds done by me,}

Bun paung tee khaa-pa-jao tam
jong chuay am-nuay su-pha-pon,

Sukhañca tividham dentu.

{bring you three-fold bliss.}

Hai sukk saam yaang lon.

Khippam pāpetha vo matam.

{May this transference of merit quickly bring you to the Deathless.}

Hai banlu thueng nippaan plan,

Iminā puññakammena,

{By this act of goodness,}

Doay bun nee tee rao tam,

Iminā uddisena ca,

{and through this act of sharing,}

Lae u-tit hai puang sat,

Khippāham sulabhe ceva,

{may I likewise attain the cutting-off,}

Rao plan dai sueng gaan tat,

Taṇhu-pādāna-cheda-nam.

{of craving and clinging.}

Tua tanhaa u-paa-taan.

Ye santāne hīnā dhammā,

{Whatever faults I have,}

Sing chua nai duang jai,

Yāva nibbānato mamam,

{until I attain liberation,}

Gwaa rao ja thueng nippaan,

Nassantu sabbadā yeva.

{may they be quickly overcome.}

Ma-laai sin jaak san daan.

Yattha jāto bhava bhava,
{Wherever I am born,}

Tuk tuk phop tee rao gert,

Ujucittam satipaṇṇā,

{may there be an upright mind, with mindfulness, supreme wisdom,}

Mee jit trong lae sati tang panyaa
an prasert,

Sallekho viriyamhinā.

{and perseverance. May these work together to uproot all defilements.}

Praum tang kwaam peean lert pen
krueang khoot gilet haai.

Mārā labhantu nokāsam,
{May all harmful influences,}

O-gaat yaa pueng mee gae moo
maan sin tang laai,

Kātuṇṇa viriyesu me.
{not weaken my efforts.}

Pen chaung pra-tu-sa-raai tam laai
laang kwaam pee-an jom.

Buddhādipavaro nātho,
{The Buddha is the unexcelled protector,}

Pra Puttha Jao poo bauworanaat,

Dhammo nātho varuttamo,
{the Dhamma is the supreme protection,}

Pra Thamm pen tee pueng an
udom,

**Nātho Paccekabuddho ca
Saṅgho nāhottaro mamaṃ.**
{peerless is the Silent Buddha, the Sangha is my true refuge.}

Pra Patceka-puttha som-top Pra
Song pen tee pueng pa-yaung.

Tesot-tamā-nu-bhāvena,
{By the power of these Supreme Ones,}

Doay aa-nu-phaap nan,

Mārokaṣam labhantu mā.
{may I rise above all ignorance.}

Khaw moo maan yaa dai chaung.

Dasa-puṇṇā-nu-bhāvena,
{Through this tenfold merit,}

Doay det bun tang sip paung,

Mārokāsaṃ labhantu mā.
{may all obstacles cease to manifest.}

Yaa pert ogaat gae maan tern.

KĀYA-GATĀ-SATI-KAMMATTHĀNA **RECOLLECTION ON THE 32 BODY PARTS**

(Handa mayaṃ kāya-gatā-sati-kammatthānaṃ karoma se)
(Now let us recite the verses of recollection on body parts)

Ayaṃ kho me kāyo,
{My body,}

Gaaï khaung rao nee lae,

Uddhaṃ pādatalā,
{from the soles of the feet upwards,}

Bueang bon tae puen tao khuen
maa,

Adho kesa-matthā-kā,
{and from the crown of the head downwards,}

Bueang tam tae plaai pom long
pai,

Taca-pariyanto,
{is wrapped in skin,}

Mee nang hum yoo pen tee sut
raup,

Pūro nā-nappa-kārassa asucino.
{and filled with unattractive things.}

Tem pai doay khaung mai sa-aat
mee pragaan taang taang.

Atthi imasmim kāye:
{In this body there are:}

Mee yoo nai gaaï nee:

Kesā,

Pom tang laai,

(Head hair,)

Lomā,

Khon tang laai,

(Body hair,)

Nakhā,

Lep tang laai,

(Nails,)

Dantā,

Fan tang laai,

(Teeth,)

Taco,

Nang,

(Skin,)

Mamsam,

Nueah,

(Flesh,)

Nahārū,	En tang laai,	(Sinews,)
Aṭṭhi,	Gra-dook tang laai,	(Bones,)
Aṭṭhi-miñjam,	Yueah nai gra-dook,	(Marrow,)
Vakkam,	Tai,	(Kidneys,)
Hada-yam,	Hua jai,	(Heart,)
Yaka-nam,	Tap,	(Liver,)
Kilo-makam,	Pang puet,	(Membranes,)
Piha-kam,	Maam,	(Spleen,)
Papphā-sam,	Paut,	(Lungs,)
Antam,	Sai-yai,	(Bowels,)
Anta-guṇam,	Saai-rat-sai,	(Entrails,)
Udariyam,	Aa-haan naun taung,	(Undigested food,)
Karīsam,	Aa-haan gao,	(Excrement,)
Pittam,	Nam-dee,	(Bile,)
Semham,	Nam-sa-let,	(Phlegm,)
Pubbo,	Nam-lueang,	(Pus,)
Lohitam,	Nam-lueat,	(Blood,)
Sedo,	Nam-nguea,	(Sweat,)
Medo,	Nam-man-khon,	(Fat,)
Assu,	Nam-taa,	(Tears,)
Vasā,	Nam-man-leow,	(Grease,)
Khelo,	Nam-laai,	(Spittle,)
Siṅghā-ṇikā,	Nam-mook,	(Mucus,)
Lasikā,	Nam-khai-khaw,	(Oil of the joints,)
Muttam,	Nam-moot,	(Urine,)
Matthake-	Yueah man sa-maung nai	(and the Brain.)
mattha-luṇgam.	ga-lok see-sa.	

Evama-yam me kāyo,

[This body,]

Gaai khaung rao nee lae,

Uddham pādatalā,

[from the soles of the feet upwards,]

Bueang bon tae puen tao khuen
maa,

Adho kesa-mattha-kā,

{and from the crown of the head downwards,}

Bueang tam tae plaai pom long
pai,

Taca-pariyanto,

{is wrapped in skin,}

Mee nang hum yoo pen tee sut
raup,

Pūro nā-nappa-kārassa asucino-ti.

{and filled with unattractive things.}

Tem pai doay khaung mai sa-aat
mee pragaan taang taang yaang
nee lae.

BOT JA-RERN KAMMATTHANAM **PROGRESSION IN MEDITATION**

(Handa mayam kammattathanam karoma se)

(Now let us determine progress in our meditation)

Khaa-pa-jao ja ja-rern pra kammattathan phaa-wa-naa:

{To progress in my meditation practice, I determine to:}

Boo-chaa kun pra ratana-traia udom,

{pay homage to the unparalleled Triple Gem,}

Saang som tasa baaramee Thamm,

{build the Ten Perfections,}*

Bampen itthi-baat tang see,

{execute the Four Bases of Accomplishment,}*

Bom insee hai gae doi gaan,

{ripen the Five Faculties until they become powerful,}*

* See Appendix in the Pāli/Thai Chanting Book for Laypeople.

Sang-haan ni-vorn haa hai haai,
{destroy the Five Hindrances,}*

Suep saai witok wijaan pee-ti,
{cultivate investigation, evaluation and joy,}

Siri ruam sukk eggakkataa,
{Along with happiness and one-pointed concentration,}

Taw maa hai thueng chaan see,
{progress on until I reach the Fourth Jhana (absorption state),}*

Praum doay wasee tang haa,
{together with the Five Intuitive Powers of absorption (Jhana skills),}*

Ja-rern makkaa pra ariya samangkee,
{progress in the Noble Eightfold Path,}

Laang thulee gilet hai soon,
{remove the Defilements (of greed, aversion and delusion) quickly,}

Tat moon aasava anusai,
{such as sleepiness and laziness,}

Haang glai sang-yot tang puang.
{and rid myself of the Ten Fetters,}*

Luang thueng prayot ying yai,
{In order to reach the Noble goal of Enlightenment,}

Khaw kun pra ratana-trai,
{I ask that the blessed Triple Gem,}

* See Appendix in the Pāli/Thai Chanting Book for Laypeople.

Kun tai thiraat tewaa,
{the refined Thai-protecting Devas,}

Kun maan-daa bi-daa kroo aa-jaan,
{my wise Mother, Father, and Teachers,}

Kun kwaam dee tuk tuk pragaan,
{all meritorious people of good breeding,}

Jong maa pen tee pueng gae Khaa-pa-jao,
{to please come here and be my noble guides and refuges,}

Ban-tao tukk raun hai huet haai.
{so as to be relieved from the heat of dukkha until it disappears.}

Tam laai maan haa hai pinaat,
{May the Five Maras be completely destroyed,}*

Praa-sa-jaak phayan-ta-raai niran,
{may all dangers and obstacles be overcome forever,}

Ga-sem san prasop sing samur jai,
{may serenity and ease underlie all my intentions,}

Som dang mung maai na gaala bat nee tern.
{and may my goal be fulfilled right here and now.}

* See Appendix in the Pāli/Thai Chanting Book for Laypeople

JA-RERN METTĀ BRAHMA-VIHĀRA

REFLECTION ON UNIVERSAL WELL-BEING

Sabbe sattā.

Sat tang laai tee pen puean tukk gert gae jep taai
doay gan mot tang sin / rao utit bun gusorn
khaung rao hai mot doay gan.

{All beings are companions in birth, ageing, sickness and death. May we dedicate the merit of our practice to all beings so they may be free from suffering.}

Averā.

Jong pen sukk pen sukk thert / yaa dai mee wen
gae gan lae gan lueri.

{May all beings be happy and well. May they be free from enmity.}

Arogā.

Jong pen sukk pen sukk thert / yaa dai mee
kwaam jep khai lambaak gaai, lambaak jai lueri.

{May all beings be happy and well. May they be free from illness.}

Abyāpajjhā.

Jong pen sukk pen sukk thert / yaa dai pa-yaa-
baat bee-it-bee-an sueng gan lae gan lueri.

{May all beings be happy and well. May they be free from malice.}

Anīghā.

Jong pen sukk pen sukk thert / yaa dai mee
kwaam tukk gaai tukk jai lueri.

{May all beings be happy and well. May they be free from troubles of body and mind.}

**Sukhī attānam
pariharantu.**

Jong mee kwaam sukk gaai sukh jai / raksaa ton
hai pon jaak tukk phai tang sin nee tern.

{May all beings protect their own happiness and well-being so as to be free from all suffering.}

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